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## Stray Thoughts on Spiritualism, 1880.

Peary Chand Mitra

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*J. P. Hagar Esq*  
*Pendub Rhode Island,*  
*with the author's portrait*  
STRAY THOUGHTS ON SPIRITUALISM, *not signed.*

BY

PEARY CHAND MITTRA,

AUTHOR OF

"A BIOGRAPHICAL SKETCH OF DAVID HARE,"  
AND "SPIRITUAL STRAY LEAVES."

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1880.

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## STRAY THOUGHTS ON SPIRITUALISM.

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SPIRITUALISM is endemic in India. Egypt is no doubt another ancient country, and it is difficult to determine whether India or Egypt is the more ancient. It is supposed that colonies of Hindus came from the mouth of the Indus to the coast of Africa and thence to the Nile, and that Egypt owes her civilization to India. Philosophy was cultivated by the sacerdotal class both in Egypt and India. The Egyptian priests believed in the transmigration of the soul which, it is conjectured, was imported from India; but the doctrine of the Egyptian priests that the soul continues as long as the body continues, which led to greatest care being taken in the preparation of mummies, could not have been imported from India. The soul is in every human body, and it must manifest itself according to its freedom from fleshy bondage. It is from such freedom, partial in most cases, the ancient and modern nations have the knowledge of the soul. It is from such freedom, we have supernatural communications, oracles, dreams, trances, somnambulism, ecstacy and clairvoyance. The Chaldians, like the Egyptian priests and Aryas, were given to divination and occultism. The higher an individual rose, or in other



word, the greater was his freedom from flesh, the purer was his illumination or internal knowledge, independent of the brain, and what he taught was generally received, until another man, higher and purer in a soul point of view, appeared and taught truths more spiritual than the first teacher. In India we had several *Rishis* of different progressive souls; and they taught according to the light they possessed. In China, Lao-tse was a spiritual teacher. In Persia Zoroaster was a great teacher. In Greece, Socrates and Plato shed great light on the spiritual philosophy. But all these personages flourished long after the Hindu sages. If in any country spiritualism was closely studied and its truths realized, it was in India. The precept of the Indian sages was,—“*If you wish to know God, know the soul.*” The *yoga* was discovered and practised to enable us to be in the *soul state*. Sákhyā Muni, the great Buddhist teacher, aimed at the same object. The Arya and Buddhist sages, after all, are of the same opinion as regards the extinction of the carnality of the natural body and the development of the subtile body, *the body of the soul*, that it may be followed by the *samádhi* or soul state.

The *samádhi* or soul state is rarely attainable here, but the partial development resulting in the exercise of certain psychic powers of the subtile body, is acquired, and we thus see mediums of different kinds. The psychic prayer resulting in efficacy, magnetic cure, lucidity—past, present and future,

and occultism of all kinds, come within the domain of the subtile body which is evolved in the cases of trance, dream, somnambulism, and clairvoyance, but may merge into a brain life unless the subtile body eventually displaces the natural body. Hence great care ought to be taken in receiving and accepting what is taught. What may be apparently *inspirational* may not be really *inspirational*, unless the teaching is entirely free from the grossness of the natural body. The medium is nothing but the channel. The controlling spirit is the real instructor. Now it is not every controlling spirit that can teach us alike. It is true that the spirit is not in the natural body, but the mere fact of the spirit being in the subtile body, does not raise him to a high sphere or ensures his high spiritual elevation. The more the subtile body approaches the soul, the more soul essence it acquires. What the spirits of Bacon, Swedenborg, Newton, Theodore Parker, John Howard, Yájnavalkya, Sukadeva, Janaka and Astábakra may teach, will be of an ennobling nature; but we cannot expect that the same instruction will be obtained from undeveloped spirits whose terrestrial career has not been such as to have in any way freed their souls here from fleshy bondage.

*Spiritualism* is in opposition with *materialism*. We have first the brain life, which life is entirely for the body. The brain is ramified throughout the body, and is the nourisher and sustainer of its different parts. The brain is mental, inasmuch as it is



the receptacle and diffuser of the different emotions for which it is departmentally fitted. The limited love and intellect which the brain shows, it borrows from the confined soul. The formation of characters arises from the direction of this love and intellect to objects mundane or super-mundane. Whatever may be the object or pursuit in this life, the life to come must be always before us, without which the incentive to elevate ourselves is weakened. The more this life is assimilated to the life to come, the more we are prepared for that life.

Man possessing the brain life, moving and having his being in it, is naturally an external being. His knowledge and feeling are from his brain and the parts of the body dependent on it. He rises gradually. As thoughts are less *external* and more *internal*, he realizes the spiritual element.

The love of the external is so predominant, that even many of those who believe in spiritualism are forced to confine their study, in the first instance, to what is called *phenomenal spiritualism*, viz., communication with the spirits, what then their shape, drapery, weight are, what kind of force they exercise, what articles they bring, and the answers to the questions put to them. This is nothing but natural and quite in accordance with the order of things. We had here a Mahomedan medium named Hossain Khan, who could abstract diamond rings, however carefully concealed, could bring meat and confectionery in lonely places, place before us bottles of brandy all of a

sudden, and give copies of letters hidden under pillow. These phenomena were no doubt suggestive of higher ideas, but in many cases they were looked upon as *finalities*. Hence spiritualism has been regarded as *Bhútvidyá* or magic and jugglery. Subjective spiritualism refers only to the subtile body and our progression through that body. Spirits have a diversity of occupation. Some spirits act on the nervous system and thus work on, to evolve the subtile body. This is very much like the *yoga* exercise, which consists in having control over the breath and in quiet meditation *on God as the light of the soul*. Other spirits by higher will force develop the subtile body sooner as is evidenced in the case of Andrew Jackson Davis. It takes longer time to evolve the subtile body by the *yoga* exercise. The action of the spirit force on the nervous or natural body effects the object sooner. I have lately written a spiritual novel in Bengali, entitled *Adhyátmiká*, intended for the Hindu females, from which I will give a few extracts freely.\*

The real power requiring invigoration is the *will power*. *Yoga* is of two kinds, internal and external. The internal *yoga* consists in meditating quietly on the *invisible light* above and distinct from the brain in us. This gradually leads to the extinction of the external knowledge, the dispersion of the darkness inherent in the brain life, and the radiation of the inner light

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\* *Note*.—In this work will be found a brief exposition of the *yoga* culture which may be consulted.



in the subtile body. The external *yoga* is the suppression of the breath and acquisition of supremacy over it. The one helps the other. As we acquire greater power over body, we approach the soul region, our thoughts are not confined to this world, nor do our motives proceed from the brain life—self, self and self—is absorbed in the inner life or subtile body, when externalism ceases. It may be asked what is the use of spiritualism? I have already stated that as long as the brain life or external life exists, our knowledge and motives are from the senses and the limited power of the brain or mind. We are thus external beings. Our conception of God and his infinity is external or limited, and with reference to this limited knowledge, we form sects, propound dogmas, and operate on the fear of men to gain followers. Creeds cannot therefore be of material service in preparing us for the next world. The greatest object in this life is to *heighten our conception* of God as much as we can. Unfortunately we form our ideas of God by the human standard, and this we cannot help doing as long as we are in the brain life. As far we can see, there is nothing but spiritualism which can enable us to go on enhancing our conception of God. To think of God we must be on the platform from which we can rightly think of him,—that platform is not the *mind* but the *soul*. We have to raise ourselves on a non-molecular region—on a region distinct from this molecular world, where there is no desiring, no sorrowing, no mourning,

no joying, no materializing; where there are no phenomenal states but *pure quietism* and *pure effulgence* ennobling the subtile body and brightening it up for the soul state. In this way our Rishis promoted their soul culture. In this way Fenelon and Madame Guyon reached *quietism*. The inner life is sometimes witnessed all of a sudden. It was witnessed by DeQuincy and Captain Marryat. The subtile body is not in every case free from mortal taint, and this constitutes the distinction between developed and undeveloped spirits. The Aryas say that those who abandon the society of mortals and live on God, are glorified and illuminated with divine light. Christ has said the same thing—"Verily, verily I say unto you, unless a man be born again, he cannot inherit the kingdom of Heaven." The second birth is the purified subtile body or the soul life. The attainment of the subtile body is our first education, and when this is done, let us prepare ourselves for the soul life. To be in the subtile body is tantamount to death as we cease to receive whatever is sensational or emotional; but as the love principle goes on increasing, we think of those whom we leave behind when we die, and endeavour to help them spiritually if we are elevated, knowing that spiritual assistance is higher than any worldly aid, and though in certain cases the latter is rendered.

Spiritualism whether willingly studied and practised or not is forced on us through pain and affliction. The God of spirit is the God of infinite goodness. His



providence is in raising every being and diffusing happiness to every one here and hereafter.

When God is in our soul as light—light of wisdom and light of love,—let us worship him “in truth and spirit.” Let us cease to pray in words, although this may be necessary to the un-initiated. Plotinus said “To die is to live the true life.” Proclus said “Know the divinity that is within you, that you may know the divine one of which your soul is but a ray.” The dying words of Plotinus are “I am striving to bring the God which is in us into harmony with the God which is in the universe.” What the Neoplatonists have taught was inculcated by the Indian sages. Our mission is to know God—not in words, not through the mind by its limited intellectual power, *but to realize God as the light of wisdom and the light of love* in the soul, the non-material and non-molecular substance, the mirror of divine effulgence.

To a person suffering from the pangs of bereavement, anything addressed to the soul must be soothing; but what can be more soothing than direct communication with the departed friend? Those who are shrouded in materialism and have not enquired, will naturally laugh at those who talk of communication with the dead. This was not only believed and taught in ancient India, but there are millions of persons who have accepted spiritualism, and among them there are many eminent persons in several countries. As to the *modus operandi* for opening

communication with the departed friends, I subjoin a letter I received from Mr. Judge Edmonds :—

CHEONDEROGA,

ON LAKE GEORGE,

July 29th, 1861.

DEAR SIR,

Yours of the 8th of May reached me only lately, partly because of my having retired early in the summer to my cottage among the mountains, where away from the bustle of city life for a while, I can have time to ponder a moment on the sublime truths now being revealed to us.

The interest of those truths is increasing daily, yet like all God's teachings they come to us in the most simple form and so moulded as to be within the reach of even the commonest minds.

The most simple form that we have experienced in this country—the A. B. C. as it were of our NEW SCHOOL,—is by the rapping and table tipping. Yet in this form comes the remarkable phenomenon of "*inanimate matter, moving without mortal contact and displaying intelligence*,"—a marvel, it appears to me, as great as any recorded in the annals of mankind.

This must of course be done by some power outside of ourselves and yet we have much to do with it—at least to the extent of putting ourselves in a condition to receive it and aiding it to come to us. If we want to converse in English or French, we must be where English or French are spoken, and so if we wish to have the manifestation of spirit communion we must place ourselves in a situation to have it come.

It is not to be in a crowd, amid the turmoil of human passions, but quietly and retired—"the world shut out." Not in a sneering or cavilling temper, but calmly and honestly seeking truth and nothing else. Not for mere selfish



gratification of idle whim or curiosity, but earnestly realizing that we are communing with the dead.

With such feelings, let from 3 to 6 or 7 persons get together at twilight hour, when the turmoil of the day is over, and sitting together in a circle, with hands joined all round and in silence.

In these few words is contained the whole direction of the mode in which the communion is brought about.

But even this is not always sure of success, nor will the manifestation always come at once. Sometimes there is an entire failure and sometimes we have to wait quite a while, but most generally it will come first or last.

When it comes in this form, your communion will be by spelling out words from the alphabet. For instance, when you observe the table to move, express a wish that it may move 3 times for Yes and once for No. Or if you hear the raps, have the wish uttered that 3 raps may be Yes and one No; and then call the alphabet, letter by letter, until the signal for Yes is given at the sound of a particular letter, when you write that down and begin the alphabet again and go through again until the next letter is indicated, and so on until you get words and sentences.

It was in this manner the communion was begun with us, and you will be surprised as we were at the ease with which you will concert as a set of signals with the intelligence that will be dealing with you and which will meet you more than half way. Almost every circle has its own *modus operandi*. In Spain I was told of a novel mode. The alphabet was reduced to 24 letters, and each letter was numbered, and the legs of a table were numbered 1, 2, 3, 4.—If leg No. 1 moved, it was A. If leg No. 4 moved it was D. If legs 4 and 3 moved, it was G, and so on.

The particular form of the communion is not however of so much moment. The important thing is to procure a manifestation of the presence of the power, for as soon as you get

that, you will find no difficulty in devising a mode of going farther and making it available. And in regard to bringing the power around you, every thing depends on the disposition and mood of mind of the circle.

Some get frightened, some are afraid of being laughed at—some, unimpressed with the solemnity of the occasion, indulge in frivolity—some get excited with the bare possibility of its being a verity, and some will be selfish enough to destroy all harmony in the circle, and all these are unfavorable conditions, and often retard and not unfrequently prevent any manifestation. The most proper state of mind is one of harmony and devotion, and singing and prayer are always found to be conducive to that.

Oh ! how glad our departed friends are to avail themselves of this, to them, new mode of once again visiting the dear ones left behind, and how pained they often are at the trifling and irreverent manner in which their advent to us is welcomed ! and how often do they turn sadly away at the impatience that will not wait until the conditions can be prepared !

Ignorant ourselves of what those conditions are, we are often unconscious of the impediments we ourselves put in their way ; and for this, persistent patience is the great remedy.

It will be quite out of my power to give you "directions as to the selection of the media." Were I with you, I could perhaps say of the persons present who could most likely be a medium, but not otherwise.

You will have to try your circles until you find one, and when you do find one, he or she may be developed in a form quite unlike anything I have alluded to.

But here again I repeat the remark, that as soon as you observe the presence of the power, whatever its form, you will have no difficulty in opening communion with it.



When I return to town, I will try to send you some publication that may aid you, for we have many a one now in our libraries.

Wishing you every success in your pursuit of this true knowledge, which so purifies and ennobles the soul, I subscribe myself

Very truly yours

J. W. EDMONDS.

To P. C. MITTRA, Esq.

The *Spiritualist* contains the following directions for the formation of circles :—

“ 1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

“ 2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

“ 3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

“ 4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

“ 5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

“ 6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean ‘Yes,’ one means ‘No,’ and two mean ‘Doubtful,’ and ask whether the arrangement is understood. If three raps be given in answer, then say, ‘If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?’ Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

“ 7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of the messages than they are forced to do by undeniable proof.

“ 8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.



“Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people had better avoid the nervous stimulus of mediumship altogether.”

I have since found that any one praying and sitting quietly with slate or paper and pencil in hand, and thinking of the departed friend, is gradually developed as a medium. He must not will to move his hand, but it will be moved by the controlling spirit. At first dots and strokes will be made on the slate or paper, but gradually letters will be formed and replies to questions given. Sometimes instruction will be given. In my family there are several writing media. After prayer we have had sometimes writing on the slate from the spirit of one of my sons which was of a very soothing nature, and the instruction of my son who was a Brahmo was to dedicate ourselves to God, as there was no other means to elevate ourselves or to enjoy true felicity.

The rapid sale of my “Spiritual Stray Leaves” is a convincing proof of the growing appreciation of spiritualism in India. Efforts are being made by certain friends interested in spiritualism to get a practised medium from England, which will take time. An European brother spiritualist (who will be happy to give further particulars of other experiences to any earnest investigator,) sent a letter to the under-mentioned medium under seal to the address of the spirit

of his mother. This letter was not opened. It has come back with a reply to every question from the spirit of the lady who died five and thirty years ago, and the reply bears internal evidence of her identity.

J. V. MANSFIELD, Esq.,

TEST MEDIUM, 61, WEST, 42ND STREET,

New York,

U. S. A.

Mr. Mansfield charges a fee of \$3-15, which should be remitted to him with the letter. Another friend has sent a letter to Mr. Mansfield to the address of his father's spirit. We are waiting for the reply. The European brother spiritualist above referred to is Mr. J. G. Meugens, Member of Messrs. W. Moran and Co., of this city, whose letter published since in the *Banner of Light* of the 22nd ultimo is reproduced:—

“I wish to bear testimony to the mediumship of Mr. J. V. Mansfield, of New York. Mr. Mansfield is an absolute stranger to me, and all I knew of him was from what I had seen reported in your paper. I wrote a letter to my mother, who has been in spirit-life over thirty years, asking her a number of questions that only my mother could answer; and this letter I put in a thick envelope, which I carefully gummed, and sealed, and addressed: ‘To my Mother.’ I enclosed it in a note to Mr. Mansfield, simply asking him to let me have a reply if he could get one. Last mail brought me a communication



from the doctor, returning my letter addressed to my mother, *with the seal unbroken, and in precisely the same condition that I sent it*, together with a long reply purporting to come from my mother, addressing me by my Christian name, which Mr. Mansfield *could* have no means of knowing, and which is a very uncommon one, and answering every one of the questions put to her. I have met with a good many tests during my investigations when in England, but I do not know of any more convincing than this.

“I wish we had a good medium of Mr. Mansfield’s stamp out here, for in that case possibly we might manage to excite a little intelligent interest in this grand philosophy, for it is lamentable to witness the utter ignorance and apathy displayed toward the subject in this part of the world.

“The receipt of your *Banner of Light* is the event of the week to me, and is all the spiritual food obtainable. Yours for the truth,

J. G. MEUGENS.

3, Church Lane, Calcutta, March 24th, 1880.”

My friend, Baboo Poorna Chunder Mokerjea, Solicitor of the High Court, has received from the spirit of his brother a reply to his letter sent to Mr. Mansfield. The letter was not opened. The reply is on the whole satisfactory, but to obtain conclusive proof as to the identity of the spirit, he is going to send another message. Other friends are about to place themselves in communication with Mr. Mansfield.

There are several mediums in England and America, through whom enquirers obtain conclusive proofs as to the identity of their departed friends.

The mediums are of different kinds. To give our readers an idea of them, I will subjoin the names of a few mediums—

1. J. W. FLETCHER,  
CLAIRVOYANT AND TEST MEDIUM,  
22, *Gordon St.*,  
*Gordon Square, London, W. C.*
2. C. E. WILLIAMS,  
PHYSICAL MANIFESTATIONS,  
61, *Lamb's Conduit Street, London.*
3. MRS. WOODFORDE,  
DEVELOPING MEDIUM,  
4, *Keppel Street, Russell Square, London, W. C.*
4. A. W. FIRMAN,  
MATERIALIZING MEDIUM,  
52, *Mornington Road, London, N. W.*
5. J. J. MORSE,  
TRANCE SPEAKER,  
22, *Palestine Road*,  
*Stoke Newington, London, N.*
6. W. EGLINTON,  
PHYSICAL MANIFESTATIONS,  
32, *Fopston Road, Earls Court, London, S. W.*
7. W. G. HAXBY,  
MATERIALIZING MEDIUM,  
8, *Sandall Road*,  
*Camden Road, N. W.*

I recommend enquirers to place themselves in communication with the Secretary of the British



National Association of Spiritualists, 38, Great Russell Street, London, W. C., and I feel sure that they will receive courteous replies.

The *Banner of Light* and *Mind and Matter* give the names of the well known American mediums.

Of the spirit photographers, Mr. Mumler of Boston is said to be the most successful.

The account of Molly Fancher of Brooklin, a wonderful medium, which appeared in the *Banner* and *Spiritualist* for 1878, should be read.

I am not aware that every medium is in continual clairvoyant state or lives in the subtile body. We read of the high powers of Zschokke, Cazote and others. We read of a female who lived at Dr. Haddock's, and although she could communicate with the spiritual world, she returned to her natural state.

It is very necessary that earnest enquirers should possess a knowledge of spiritual literature, and I therefore give a list of some publications and standard works which may be obtained from England or America. The best spiritual newspaper published every Saturday in Boston, America, is the *Banner of Light*, of which the proprietors are Messrs. Colby and Rich. Subscription is \$3, including postage, per annum. The *Spiritualist* published in London, subscription 10s., is ably conducted by Mr. W. H. Harrison. The *Theosophist* most ably conducted by Madame Blavatsky and Colonel Olcott should be read by every native of India, as the object of the Theosophic Society is to unfold the hidden treasures of

India. The subscription is 6 Rs. per annum. It is published at Bombay.

I place my services at the disposal of spiritual friends and shall be happy to execute their orders free of commission.

The list of books recommended is as follows :—

Poems of Progress.

———— Inner Life, by Lizzie Doten.

Edmond and Dexter on Spiritualism.

Haddock on Somnolism and Psychoism.

Gregory's Letters on Animal Magnetism.

Lee on Animal Magnetism.

Clark's Plain Guide to Spiritualism.

Crowe's Night Side of Nature.

Davis's Great Harmonia.

———— Autobiography.

———— Revelations of Nature.

———— Penetralia.

———— Philosophy of Spiritual Intercourse.

———— Heavenly Home.

Home's Incidents of My Life.

Owen's Footfalls on the Boundary of Another World.

———— Debateable Land.

Crooke's Researches into the Phenomena of Spiritualism.

Wallace's Miracles and Modern Spiritualism.

Crowell's Primitive Christianity and Modern Spiritualism.

———— The Spirit World.



Epes Sargent's Planchette.

————— Proof Palpable of the Immortality  
of the Soul.

M. A. Oxon's Spirit Identity, and Psychography.

The London Dialectical Society's Report on Spiritualism.

H. J. Browne's The Holy Truth.

Tuttle's The Arcana of Spiritualism.

There are a great many metaphysical, theological works and works on Buddhism and on the ancient literature of India, which are well worth reading. They are to be found in the Calcutta Public Library.

I have briefly shown the inestimable value of spiritualism. It is the best education we can have for the after-life. The higher our conception of God is, the higher is our conception of his infinitude, the higher is our conception of his wisdom and love, the higher is our light within. To appreciate and realize the divine light within us, it is of the greatest importance that the power of the soul shrouded by fleshy bondage should be developed. As we progress, we open our communication with the spirit world; as we progress towards the subtile body, by *yoga* or spiritual agency, mediumship is less needed. Being in the subtile body we see our departed friends, but when the subtile body merges in the soul or divine essence, we are in the state described by Yágnavalkya and Manu.

“Delighted with meditating on the Supreme Spirit sitting fixed on such meditation, without needing

anything earthly, let him live in this world seeking the bliss of the next.”—*Yágnavalkya*.

“Delighted with meditating on the Supreme Spirit, sitting fixed on such meditation, without needing anything earthly, without one sensual desire, without any companion but his own soul, let him live in this world seeking the bliss of the next.”—*Manu*.

“The truly wise, twice regenerated, who live in constant meditation of God, can be defiled by nothing in this world.

“Virtue is always pure, and he is virtue.

“Charity is always pure, and he is charity.

“Prayer is always pure, and he is always prayer.

“Good is always pure, and he is good.

“The divine essence is always pure, and he is a portion of the divine essence.

“The sun’s ray is always pure, and he is like a sun that vivifies all around it.

“Even his death defiles not, for death is for the sage twice regenerated, a second birth in the bosom of Brahma.”

The state preceding the *samádhi* or soul state is thus described by Manu (vi.)—

“Let him thus by such suppression of breath, burn away his offences; by reflecting intensely on the steps of ascent to beatitude, let him destroy sin; by coercing his members, let him restrain all sensual attachments; by meditating on the intimate union of his own soul and the divine essence, let him extinguish all qualities repugnant to the nature



of God. Thus having gradually abandoned all earthly attachments and indifferent to all pairs of opposite things as honor and dishonor and the like, he remains absorbed in the divine essence. Content, returning good for evil, resistance to sensual appetites, abstinence from illicit gain, purification, coercion of the organs, knowledge of scripture, knowledge of the Supreme Spirit, veracity, and freedom from wrath, form their tenfold system of duties.

“Alone, in some solitary place, let him constantly meditate on the divine nature of the soul, for by such meditation, he will attain happiness. Thus the man who perceives in his own soul the Supreme Soul present in all creatures, acquires equanimity towards them all, and shall be absorbed at last in the highest essence even that of the Almighty himself.”

This is the Hindu—this is the Arya—this is the Bráhma Dharma, based on the soul illumination that God and God alone is the infinite Corrector, Educator, Purifier and Elevator and not the *Punisher*, and that our real saviour is our *soul*, through which we can only enlarge our knowledge of God. To understand the providence of God rightly, we must know the soul. Theosophy is therefore the end—*yoga* and spiritualism are the means. They are allied to each other inasmuch as they both aim at the development of the subtile body or psychic powers. No human being can be godly without the development of the inner life.

I rejoice that my most esteemed friend Debendronath Tagore, the *Pradhána Acharya* of the Adi

Brahma Samaj, has been toiling for years to diffuse *Bráhmadharmā* as taught in the Vedas, Upanishads and Darsanas. His discourses and works are mere expositions, but his highest teaching is like the teaching of the Rishis, the teaching of the soul. All honor be to him ! All honor also be to Brother Colonel Olcott and the venerable Madame Blavatsky for their most praiseworthy labors to prove that the West should receive light from the East, and not the East from the West.

In the words of the Vrihad-Aranyakam Upanishad, let us pray. Lord ! lead us from the unreal to the real region, from the dark to the bright region, from the mortal to the immortal region, that we may be blessed with thy benign effulgence within us.

THE END.









## LIST OF P. C. MITTRA'S WORKS.

1. Aláler Ghorer Dúlál—the first novel in Bengali, 12 annas.
  2. Madakháoyá-bara-dáya and Jat Thákár-ki Upáya—a satirical work on Drinking and Caste in Bengali, 8 annas.
  3. Rámáranjika—Conversations, Biographical Sketches of Exemplary Women, Moral Lessons, &c., in view to Female Education, 8 annas.
  4. Jatkinchit—a Treatise on Theism and Spiritualism in Bengali, 12 annas.
  5. Avedi—a Spiritual Novel in Bengali, 8 annas.
  6. A Biographical Sketch of David Hare, with three lithographs, in English, one rupee and eight annas.
  7. Do. do. in Bengali, with one lithograph, 2 annas.
  8. The Culture and State of Hindu Females in Ancient Times, with a colored lithograph of a Holy Woman, in Bengali, 8 annas.
  9. The Spiritual Stray Leaves, in English, one rupee.
  10. Adhyátmika—A Spiritual Novel, having reference to *yoga* and spiritual culture, in Bengali, with two illustrations, one rupee.
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